

Subalternity in Anne Frank's *A Diary of a Young Girl*

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Subalternity is a term that is connected to post-colonialism and is used for those who are attacked by the political system due to their differences like race. Subalterns use silence instead of reflecting their voices and are the forgotten species of society. Fear plays an important role in their lives, making them victims who are swallowed by the shadows of a dark totalitarian society. It seems that the social order echoes the idea of freedom of speech, yet subalterns live in bondage. Psychologically, Gayatri Spivak links subalternity to the postmodern period and questions whether subalterns have a voice. It is a rhetorical question and she speaks in a voice that is the complete opposite of subaltern. She represents their direct voice and pays attention to the feminine voices that are the superior part of the subaltern crowd. This research shows the example of a subaltern feminine voice that lives in silence until she is absorbed into the gloom of the social system of Nazi Germany. Her name is Anne Frank who was a German Jew whose family chose to live in silence during the Great War in the Netherlands.

Keywords: Subalternity, Race, Silence, Control, Forgotten

1. Introduction

The theory of post-colonialism is a broad field that mirrors the experiences of racialism and colonialism. Here, the term 'othering' is used, reflecting how the colonized natives are inferior to the controlling system (McLeod, 2000). A major branch of post-colonialism is 'subalternity.' It is a concept that is related to power, democracy and transformation. The Italian philosopher Antonio Gramsci (1891-1937) has coined the term and describes it as a political action of lesser social classes, like religious groups and different races (Verloo, 2016). Furthermore, the Indian theorist Gayatri Chakravorty Spivak (1942-) has connected the concept to postmodern times.

In her essay *Can the Subaltern Speak?* Spivak voices that if “the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow” (1988, p. 287). She concludes her work with the answer that they cannot speak, since their voices, and especially the feminine ones, are cut by the dominating group. Subalternity is therefore a continuous and dangerous postcolonial study that is reflected when a political state silences people that actually live in the same region. It is mixed with violence against the lower community. In addition, it is a historical policy that is against equality, as the subaltern people become like forgotten citizens. Without a choice, they become victims to the ruling system and undergo an unthinkable flesh-and-blood suffering, most likely ending up being martyrs. The system may speak of freedom, but what the subaltern people live in is imprisonment. Religious differences might bring death upon the persecuted (Wakankar, 2010).

According to Spivak, the subalterns are those who do not have a voice to speak, but are spoken for. It is based on failures and differences between the subalterns and the ruling system. Hence, subaltern people bear several differences, as their identity, whether it comes to race, class or religious differences. Spivak explains that there is a relationship between women and silence. It keeps masculine dominance in charge. This gesture is similar to the people that use silence instead of words against the controlling system. Silence thus takes place in different fields such as politics, history, sociology and the like. Violence keeps women mute, and this same strategy is used with a violent system against the subalterns (Williams and Chrisman, 1994).

Subalternity is a term that reflects powerless people against the domination of the controlling system. Thus, it is a study about the inferior class that is under the control of the superior one. A fine example is the conflict between the controlling system and the Jews in the Second World War. They are referred to as the colonized people that are within a society that strips them off of their rights and freedom. Hereby, the elite class does not consider them as a part of the nation's history (Erfan, 2019).

Simply, subalternity means alienation from the whole community which leads to inequality. Thus, such individuals cannot represent themselves in front of the political masses. Being stripped from their rights, they are a contrast to the political democracy. In *The Alternative in Eastern Europe*, the German philosopher Rudolph Bahro (1935-1997) describes a society with sages and the subalterns as "those up there and the little people" (1978, p. 146).

2. Anne Frank: A Subaltern Jewish German

Anne Frank (1929-1945) started the diary because of the Second World War. She did not have friends to talk to, so created a friend to talk openly to: her diary named "Kitty." In it, she wrote what happened to the Jews after 1940. They were robbed from their freedom through restricted laws. They were forbidden to use or own vehicles and go out on the streets between 8 P.M. and 6 A.M. They were only allowed to do their shopping between 3 and 5 P.M., and were to attend Jewish schools only. She writes: "You couldn't do this and you couldn't do that, but life went on. Jacque always said to me, 'I don't dare do anything anymore, 'cause I'm afraid it's not allowed'" (Frank, 1945, p. 19).

These laws were so strict that the Jews could not revolt, because they would be killed. That is why the Jews chose silence over speaking up to prevent problems and obeyed the strict laws as much as they could. To choose muteness makes people the subaltern group of society. They are forced to follow political schemes, while they are not counted as a part of civilization. Spivak says that subalternity represents those who are "anonymous and mute" (as cited in Pettan and Titon 231) and their identities have been ripped. To survive, they should not speak publically against the ruling class.

Indeed, the Dutch Jews were required to wear a yellow Star of David with the word "Jood," which is Dutch for 'Jew.' Germans made them wear it as an act of humiliation, isolation and insecurity. Those who refused to wear it, would be fined and punished severely, like imprisonment or even shot to death. Its goal was to single the Jews out of society. This gesture is to mute them as outcasts by the Nazis and consider them to be un-Dutch and inferior to anyone else (Cohen, 2018).

To escape these laws, Frank's father "began to talk about going into hiding. He said it would be very hard for us to live cut off from the rest of the world" (Frank, 1945, p. 25). Otto Frank decided on this, to prevent being seized by the Germans. Gramsci says that a class can be diminished from a social class into an oppressed one because of the hegemony of a political mass, leading to the birth of a subaltern class. This domination is considered as a normal form of the governmental power, as it counts itself as the superior state. Hegemonic rule is the most political power against society. This is what Gramsci calls as the war of position, since the ruling class makes advantage of the weaker groups and silences them with their modern power (Adamson, 1980).

With the help of Otto's colleague Miep Gies and her husband Jan Gies, the Frank family went into hiding behind a bookcase that led to the secret annex. It was located in the building where Otto worked, so the family should be silent as long as possible. The reason for this muteness is because if the workers would hear them, they would inform the Gestapo (Secret State Police) to transfer the Frank family to a concentration camp. Anne was relieved to be still alive, away from the severe outside world. Now that they were counted as a subaltern group, they were split from society and form the most subordinate class from the rest of the inhabitants. This made the subordinates take up their own ideas of survival.

Gramsci agrees that it is mostly religious cases that lead to subaltern causes. The framework of the hegemonic political party against ancient religion is an important activity that is discussed in the modern world. Gramsci sees that subalterns should revolt to strengthen its positive ideologies, because weakness limits strength and strengthens hegemony even more. The English socialist Edward Thompson (1924-1993) says that hegemony causes immense distance between different classes of society. Subalternity should therefore not be ignored but people should defend their modes. However, when silence is chosen, the subalterns are stripped from their identity and would be dominated by a totalitarian nature (Chaturvedi, 2000).

Silence lets a person be haunted with darkness and loneliness. Anne therefore spoke her heart to her diary, saying that "[n]ot being able to go outside upsets me more than I can say, and I'm terrified our hiding place will be discovered and that we'll be shot. That, of course, is a fairly dismal prospect" (Frank, 1945, p. 32). She had plenty of dreams, but could not grant them, because she had to stay in the secret annex until the war was over. Going outside was dangerous, because then they would expose their identity to the ruling power and go into the death penalty themselves. Hegemonic power circles around subalterns from political, economic and social forces, making the lower class outsiders.

Mostly, subalternity has to do with historical conditions. In this case, Judaism had previously been attacked throughout different eras. Thus, the Germans took this fact as a reason to continue such attacks against the Jewish community. Such differences led the weaker groups to flee outside the current state, or hide from it as in the Frank's case, since migration to other lands was not that easy. Continuously, silence brought the ruling system to barbarism, overall dictatorship and stagnation, causing in the urban turn wherein a civilization diminished into a barbarous nation. As the governmental power is the true antagonist, it sees the subalterns as antagonists that they have to get rid of. The bigger the opposing group is the harsher consequences are taken. Hereby, the elites plunder the subalterns rebels and gets rid of the oppressed by force (Ekers et al., 2013).

The subaltern Anne wonders how she has been quiet for three months straight. Subalterns' voices are ignored, distorted and suppressed by the ruling class, making them an insignificant class. Thus, Anne's voice was not heard at the time, but history became her mouthpiece afterwards (Morris and Nicholas, 2018). Anne's voice was swallowed by the political party because whenever she would decide to reflect her voice publically, she would be erased from existence. Hence, it was the best solution to hide her voice from society, but mirrored it in her diary instead. It was her only friend that would listen to her voice even if she was a Jew. In her diary, she does not represent a subaltern character, as she is speaking her mind without being judged.

Concerning the postcolonial context, Spivak identifies the subaltern as the other whether it be gender, class, race or religion. The Indian physicist Homi Bhabha (1909-1966) identifies it as a hybrid that is a mixture of an independent relationship between the self and the other, representing the colonizer and the colonized. The Bulgarian-French philosopher Julia Kristeva (1941-) says that the subaltern goes through the phase of abjection, which represents a state between subject and object. This reflects ambiguity and marginalized social groups, wherein the self should deal with barbaric violence against their identity. The Frank family was stuck between modernity and tradition that brought force and domination towards their silence. The dominant could not understand anything that opposes their laws and uses power to silence such voices even further (Antonova, 2018).

The reason for the Jews' silence during the Second World War was due to the concentration camps. There, the Jews were not fed, there was no water for one hour a day, one toilet and sink was shared among thousands of Jews and women and children and everyone was forcibly shaved. It was almost impossible to escape and most people got gassed to death. Even though she was a German herself, Frank shares how "the Germans are generous enough when it comes to punishment" (Frank, 1945, p. 49). Gramsci states that the subalterns have their own lives to live, even when they are cut off of the political and governmental residencies. Their system is thus in an antagonistic position in the eyes of the ruling class. That is the reason why subaltern groups are always under attack as part of the plan to be eliminated from the current regime. They cannot unite with the state due to the different personalities, ideas, religion and beliefs (Hoare and Sperber, 2016).

Frank further explained how the Gestapo takes those who talk against the government in as hostages. If the wanted leading figures could not be found, the Gestapo would take five hostages instead. Their names would be announced in the newspapers as 'fatal accidents' who would be executed on a certain date. Frank was embarrassed to be a German like the Gestapo, but said that Hitler took their nationality away. Hereby, she agreed that the Germans and the Jews are the world's greatest enemies. Spivak's rhetorical question "Can the Subaltern Speak?" echoes how the subaltern's voice is not heard at the time being, but history furthermore takes that role for them. In this case, Judaism is a traditional religion that Hitler assumed as a superstition and an incorrect practice. He strived to erase the Jews before they would be able to control and spread Jewish beliefs, culture and behaviour (Hedges, 2021).

Even in sickness, the silent family could only get medical supplies from Miep and Jan. For years, they had been cut off from society and got through disease without doctors. This is exactly the case for subalterns. Because of the elites, subalterns are not treated as citizens of a society, since they have no right to question justice. This discrimination creates individualism, universalism and cultural differences. Silence leads to starvation, oppression and migration and so, the subalterns transit from being a part of society to a branch that has to be cut off from civilization. Until the government succeeds in its goals, discrimination, judging, prejudice, racism and labelling will continue. It is a complex debate of exploitation in which the subalterns are tools to the ruling class. So the Second World War is a war between an ancient tradition and a new system. It shows the difference between the two fields that are separated from each other through violence (Santos, 2020).

Since 1942, the van Pels family hid together with the Frank family and Mr. Dussel joined in later that year. He informed the two families how the outer world has been treating the subaltern Jews even worse than before. The Gestapo knocked every door to ask families

if there were any Jews inside their homes. If they would find any Jew, the whole family would be seized. They also offered bounties to anyone who informed them about Jews. Sometimes, Anne looked from the window and saw how Jews were marched toward their deaths, while the Gestapo bullied them violently. Anne thanked God how her family was fortunate to be hiding in the secret annex. Still, she felt terrible that her fellow Jews had to go through this menace while she was safe. "I get frightened myself when I think of close friends who are now at the mercy of the cruelest monsters ever to stalk the earth. And all because they're Jews" (Frank, 1945, p. 62). Throughout the war, it was a crime to be a Jew, so there were Jews who changed their papers to survive the holocaust under false identities.

The Frank family refused to change their religion or identity cards, and preferred to remain silent while hiding. They were lost in silence and did not know how to respond against the news that Mr. Dussel had brought from the outer world. It is hard to stay silent, while their fellow Jews being dragged to concentration camps. The Jews who were seized also silently followed the Germans' orders and gave up hope as they were marched towards their deaths. Hence, subalterns are an important political target since they "lack the degree of homogeneity, self-awareness and organisation requires for successfully challenging the dominant class" (Antoni et al., 2020, p. 28). It reflects how the subaltern are robbed from their rights and voices making them uncertain, hesitant and weak. A subaltern should therefore depend on her/his own power to steer life to her/his own destiny. Thus, the subalterns are the smaller group that has to face the harsh outer world of the dominating elite.

Hereby, the subject is "to make the subaltern the maker of his own destiny" (Delanty and Isin, 2003, p. 200). So a subaltern was once a part of society, but is later cut off from it. It means that he has nothing to do with the political party anymore (ibid). Anne admits that it was hard to hold their tongues, especially when the period is unknown. Subalternity is the same as otherness and are silenced by force, otherwise they should deal with political crimes. The law counts them as nonhumans that lack culture. Because they do not speak, they are neither heard nor understood. Hence, Spivak says that subalterns always remain in darkness and are in a blind spot where understanding and knowledge are blocked. The outer world is uninterested in their voices and do not show respect towards them. Instead, when they open up, the other uses power to silence them by ripping them of their identity (Maggio, 2007).

Anne complained how Jewish children came back to their homes from school to find that their parents were taken away. Subalternity refers to silence wherein families are broken apart. Christians also lived in fear, because their sons were sent to Germany. Everyone was scared, as the whole world was involved in this, and Anne felt that the end of war was far away and that they had to keep on being subalterns for a longer time. The relations between subaltern classes and modern democracies form complex associations within a civil society. Such discriminative laws come from Machiavellian characters and represent the moment of dictatorship against the weaker social group. Hitler believed the society would be greater without Jews and that was why he started a regime of evacuating the land from Jews. Gramsci says that it is not the economic structure that determines on a political action, but that it is the governmental laws that are put as a development to the nation. This leads the subaltern group to plan on building their own hegemonic strategy to exit from their current subaltern condition and avoid being swallowed in an eternal subaltern continuous loop (McNally, 2015).

Because silence took over, Anne could only write about her feelings in her diary. She tells Kitty that she “could spend hours telling you about the suffering the war has brought, but I’d only make myself more miserable. All we can do is wait, as calmly as possible, for it to end. Jews and Christians alike are waiting, the whole world is waiting, and many are waiting for death” (Frank, 1945, p. 70). Subalterns are in an open prison without bars but with threatening laws. All they can do now is defend themselves through silence. They do not have a defensive part, which makes them simple, limited and politically restrictive. It is most likely that the subalterns are from a different race, and indeed, the Frank family differ in religion from the ruling class. That is why they had a separate life from the social groups and are disjointed from society. This makes their lives more complex, as they find themselves in situations that are beyond their control. They are forced to live in injustice with the feeling of nothingness. Subalterns therefore surrender to the ugly truth of being the oppressed, while they find it difficult to trust others (Gramsci, 2021).

Through the radio, the Frank family heard how bishops address the Dutch people to fight for the freedom of the Netherlands and religion. Anne wondered if that was justice, but realized that it was too late to help the subaltern Jews. The oppositions between the dominant and the subaltern is a struggle in which the weakest falls into a pit of darkness. Subalterns go through coercion, struggle and lack of communication. They cannot act on free will and have to live in difficult concepts of differences, whether it is political, social, religious, cultural or economic tasks. This leads to a clash between the political and the subalterns and ends in the birth of more political parties to limit and control the subalterns even more. The ruling class may fear that subaltern groups will come to power, so get rid of them little by little in order to rob them from their union. Before a revolution might happen, the political party attempts to silence them (Green, 2011).

In her diary, Anne also shared how the police leader of the Netherlands, Hanns Albin Rauter (1895-1949) announced that he wanted the land emptied of Jews before the first of July. The Jews were transferred to slaughterhouses in hordes which scared Anne. So as not to join them towards their death, the Frank family should hold their tongues for a longer time, no matter how hard that might be. Spivak questions if the subalterns can speak, and concludes that they go through a journey of dangers which are “reaction-formation to an initial and continuing desire to give the hysteric a voice” (cited in Morris, 2010, p. 3). The subalterns are robbed of their voices so that they will remain under the elites. Therefore, they remain in the shadows and encourage the political parties to strengthen their voices and laws. Hereby, the elites erase the subalterns’ traces from history and leave their own fingerprints in historiography. Subalterns are thus seen as failures as the dominant power rises above those who are silent.

The frightened Mrs. van Daan expressed his wishes to go to Jerusalem once the war was over. Only there, she would feel home with fellow Jews. Meanwhile, college students were forced to sign a statement to approve of the New Order. Eighty percent signed, because refusal meant being sent to a German concentration camp. It is clear that subalternity is all about who has and who has not got power, and who gains it and who loses it. Hence, the subaltern is involved in the category of the othering. Gramsci says that subalternity is a social conflict of contradiction that is cultural instead of economic or political. Concerning culture, it leads to the clashes between traditions, desires, beliefs and ideals. Bhabha calls this “a binary structuring of social antagonism” (as cited in Beverley, 1999, p. 17) within a contrasting relationship between the subaltern and the dominant groups. This leads to inequality within one nation as its position is in a tumult, which the upper system thinks to

kill with stealing the rights of the weaker group. It thinks to balance the realm through erasing the weak ones and leaving the space for themselves only (ibid).

Living in silence is hard, but being dragged into nightmares is even harder. Therefore, the Frank family had no other choice than to remain silent. Anne feels “like a songbird whose wings have been ripped off and who keeps hurling itself against the bars of its dark cage. ‘Let me out, where there’s fresh air and laughter!’ a voice within me cries. I don’t even bother to reply anymore...Sleep makes the silence and the terrible fear go by more quickly, help pass the time, since it’s impossible to kill it” (Frank, 1945, p. 109).

Silence is similar to roaming in darkness that one cannot escape until the voice breaks. Even sleeping is hard and indeed, Anne was haunted by nightmares and bad thoughts that felt real. When she went to bed, she felt alone and imprisoned. She imagined that the Secret Annex would catch fire and put it as a possibility that might happen soon. She even felt like the world would not be normal for them after the war, as if they would be like the blue sky surrounded by black clouds. That would leave them in a small area where they would be safe and leaving this spot was dangerous. Even then, they felt like they had to remain silent as subalterns.

Anne remembered a Jewish friend who certainly might be in a concentration camp. Anne knew she could not help her, or she would share the same fearful fate. All she could do for now was looking down how her fellow Jews were being captured, while praying for them in silence. This case dragged the subalterns to the lowest stage of society while the elite were high above. The contradiction of the dominant and the subaltern classes led the latter to educate themselves out of the circle of the government. They dug deep for the truth in silence, yet still avoided the deceptions of the higher classes. This put the subalterns in a nonstop struggle against the self and the other.

Anne wondered if there would be someone who could accept her as an innocent Jew. She was also sure that she could not share her pain with anyone, because that would leave her in agony. All the violence the Jews were going through now was forced upon them and there was nothing that they could do about it. As subalterns, they had no human rights, agency and identity by the social status. This class division broke this subaltern group off from society and were considered to be the oppressed and deserted. They were erased from the hierarchy and had to act for themselves. This resulted in the birth of a new class that wanted to survive through patience instead of action in order to protect themselves. The strongest reason that they were counted as the subalterns is that they did not know how to become a state and were therefore the weaker group that has nothing more than the self. They remain in the same position until someone else spoke out for them and saved them from this injustice (McNally, 2015).

Throughout the days of world war, Anne wrote that similarly, millions of Jews in Poland and Russia were treated in the same horrific manner. Their silence had brought them into gas chambers and other fatal ends. All of this news frightened Anne and she imagined that she would end up in the same situation. Silence had robbed her from the thoughts of freedom and now she accepted the thought of death. She knew that even if subalternity ends in death, that life would go on without her. She tried to remain silent as long as she could, but if matters went out of hand, she just would let it be. All she could do was hope for a good ending. Anne even missed to cry but silence would not let her. She could only cry in silence and had to force down her cry until the end of the war.

Even if subaltern Jews swallowed their voices during this war, they knew that after the war there would be some voices left who will break their silence and leave a historical touch behind. It is almost impossible to clean out an entire race from their roots and to possess their identity completely. They knew that there were people who would listen to their sad voices and speak out for them, or if they were strong enough to speak up for themselves. Thus, subalterns have hope even if it is a slight percentage. Only then, they would not be subaltern anymore since their voices would break through silence. It is known that there is always a boundary to forcing to be silent and subaltern have to pick the right moment to speak out (Surin, 2009).

Peter van Pels told Anne how he wished to become a Christian after war, but admitted that he would never feel like one. All he wanted was that people would never know that he was a Jew, yet knew that the Jews are the chosen people. Anne hoped that they would be chosen for something good in the end. She hoped that all of this torture and especially silence would lead to a worthy blessing from God. She believed that if it was not the people who can hear the subalterns, God would probably hear their pain within their hearts. She compared her past with her sudden present of truth and saw how much they had suffered as Jews. Her past freedom seemed like a dream and wondered if she could ever taste it again. Cultural differences are not natural but they are pressed against the human balance. The German government did not allow Jews to be on a balanced scale with them, and tried to drag them below equality and rights.

Continuously, Anne wrote that they were treated like Jews in chains. Still, they had to be strong through silence to be treated like normal people someday instead of Jews. She believed that Jews will be a great example after God would save them from this war. She even believed that Judaism would teach people about goodness and therefore chose to stick to her religion, no matter how hard that might be. She knew that it was the Jews' duty to be patient and brave without complaining to reach the goal of freedom. Jews have been suffering for ages and this is what makes them stronger. Every time Anne heard some bombing nearby, she was ready for death. Still, she wished to be a Dutch citizen afterwards. For the moment however, she knew she was forced to be a subaltern but she knew that after war, she could be herself. "I'll make my voice heard, I'll go out into the world and work for mankind! I now know that courage and happiness are needed first!" (Frank, 1945, p. 192).

Most people and especially Christians looked down towards Jews. They had become anti-Jews and counted them as traitors against Germany. Anne protested that if the Christians were in the same position of the Jews, they would do the same. Christians were being sent as soldiers to Germany and other European countries, so they blamed the Jews for all of this jeopardy. Anne saw that the Jews were in a greater pain and that they remained silent while they marched towards their deaths. "Could anyone, regardless of whether they're Jews or Christians, remain silent in the face of German pressure? Everyone knows it's practically impossible, so why do they ask the impossible of the Jews? (Frank, 1945, p. 218). Here, Anne felt that the government was the external world while she was hiding inside a cut off place.

Anne tells her diary that it was unfair "[w]hat one Christian does is his own responsibility, what one Jew does reflect on all Jews" (Frank, 1945, p. 219). She could not believe how the Dutch remained silent on what was happening against the subaltern Jews. She feared that if the Dutch remained silent, the Jews would be forced to leave Holland. This step was hard for Anne, because she loved this country and had so many dreams in the future.

She never gave up hope and believed that this silence would break one day and that she could grant all of her wishes one day, because she knew that “a quiet conscience gives you strength!” (Frank, 1945, p. 234).

Despite being excluded individuals, the Jewish subalterns were still hoping for emancipation. They had become political subalterns which means that they lacked social rights and were similar to outcasts. Their religious cases put them in a situation of exclusion, separation and segregation from the modern world. They were thus interwoven into a condition of past influence, present and future development of subalterns’ lived experiences (Zene, 2013). Anne agrees that

dreams and cherished hopes rise within us, only to be crushed by grim reality. It’s a wonder I haven’t abandoned all my ideals, they seem so absurd and impractical. Yet I cling to them because I still believe, in spite of everything, that people are truly good at heart. It’s utterly impossible for me to build my life on foundations of chaos, suffering and death. I see the world being slowly transformed into a wilderness... And yet, when I look up at the sky, I somehow feel that everything will change for the better, that this cruelty too shall end, that peace and tranquility will return once more (Frank, 1945, p. 238).

Even though she put death as a harsh reality that may happen sooner than expected, she still had hope for freedom. Little did she know that the end was very near, which would crush their silence into an eternal darkness.

Indeed, Anne’s last words to her diary were that she would “keep trying to find a way to become what I’d like to be and what I could be if...if only there were no other people in the world. Yours, Anne Frank. ANNE’S DIARY ENDS HERE” (Frank, 1945, p. 241). The people who hid in the Secret Annex were arrested by the Gestapo through betrayal. Like other Jews, the eight residents were transferred to a concentration camp in Amsterdam. Some of them died in gas chambers, others by hunger, while others died by sickness. Also, Anne and her sister were separated from their parents and were transferred to Germany. In the camps, there was no hygiene and Jews lived like abandoned animals in stalls. That is why typhus broke out and took the lives of thousands of Jews, among them Anne and her sister. The girls’ bodies were most likely dumped in mass graves. Anne’s father Otto Frank was the only one who survived and strived to keep Anne’s dream alive by publishing her diary around the world.

3. Conclusion

Because Germany was under the control of a dictator, people were not allowed to speak up when it came to politic matters. This was especially the case when it came to Jews. The head of the dictatorship was Hitler, who formed Nazi Germany and punished Jews severely through torture and death. That was exactly why a lot of Jews fled Germany to neighbouring countries. Still, Germany’s neighbouring countries, like the Netherlands also got swallowed by the Second World War.

An example of this case is Anne Frank. She was born in Germany and fled with her family to the Netherlands to seek safety from the hands of Hitler’s capitalist system. Sooner than later, even the place that seemed to be far away from the wicked system, got involved and they were encircled. This situation forced the Frank family into hiding. They had some friends who would cover up for them and helped them to safety. This was done by allowing them to hide behind a secret bookcase that nobody knows of. Silence played a major role in

this lifestyle and they were not allowed to leave this place so as not to be arrested as Jews. The plan succeeded for some period of time, but it seemed that some traitors were lurking in the picture. The silent voices were discovered and they were arrested. Earthly silence ended with eternal silence, as they were sent to a camp where they met their fatal end. Except for Anne's father, Otto Frank, who has found Anne's diary and decided to publish it. And so, Anne's subaltern voice became a celebrated voice that echoes globally.

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